

BIOGRAPHICAL SUMMARY: Mary Cockett Kalawaia

"I was interested from young, see. I was about three or four years [old], I was going to church already. Usually children today, four, five years [old], they're still playing. . . . My cousin used to come get me. Kahaleanu girl. . . . I used to get all dressed up and wait for her. . . . And she and I walked to the [Ka Lanakila O Ka Malamalama Church in Keomuku]. . . . And then when I grew up . . . I was interested in spiritual. I liked to sing spiritual songs."

The fifth of eleven children, Mary Cockett Kalawaia was born in Kō'eale in 1911. Mary's mother, Rose Kahikiwawe Cockett, was the granddaughter of David and Makaimoku Keliihananui, the last residents of Pālāwai Basin. Her father, Robert Cockett, a native of Waikapū, Maui, was a foreman for Lana'i Ranch. His major job was to oversee the cattle and the windmills in the Keomuku area.

Mary and her family resided in Keomuku until 1915 when they moved to Maui. There, Mary attended Lahaina's Kamehameha III School. Two years later, the Cocketts returned to Lana'i. Mary attended Keomuku School and helped her mother at home and in the family's watermelon and pumpkin patches. Her father was again employed by Lana'i Ranch.

In 1922, with the decline of ranch operations in Keomuku, the family moved up to Kō'eale while still maintaining a home at Keomuku. Robert Cockett, still a ranch foreman, began taking over the store and office duties of Helen Jean Forbes. When the Forbes home was vacated in 1928, the Cocketts moved in.

Mary married Samuel Kalawaia in 1930. That same year, Ka Lōkahi O Ka Malamalama Ho'omana Na'auao O Hawai'i Church was built. Her father served as minister. In 1962, she was ordained minister. In 1987, the church was moved by Castle & Cooke, Inc. to make way for The Lodge at Kō'eale. It still stands today, with Mary as minister and the Cockett family, the congregation.

Tape No. 16-33-1-89 and 16-34-1-89

ORAL HISTORY INTERVIEW

with

Mary Cockett Kalawaia (MK)

February 25, 1989

Lāna'i City, Lāna'i

BY: Mina Morita (MM)

Warren Nishimoto: This is an interview with Mary Cockett Kalawaia on February 25, 1989 on the island of Lāna'i. The interviewer is Mina Morita.

MM: Okay, Aunty Mary. We going start. Can you tell me your full name?

MK: Mary Mele Kalawaia--Cockett, rather.

MM: Cockett Kalawaia. And when were you born?

MK: August 16, 1911.

MM: And where were you born?

MK: Kō'e'ele.

MM: Kō'e'ele, Lāna'i. And what was your father's name?

MK: Robert. Robert Elsworth Cockett.

MM: And your mother's name?

MK: Rose Kaulukelaulii Kahikiwawe [Cockett].

MM: Okay. And where was your father from?

MK: Maui.

MM: Oh, Maui side. And, what kind of work did he do?

MK: He was carpenter and then he worked for the railroad, sugar plantation.

MM: On Maui?

MK: Yeah. And then we came back to Lāna'i, only about two years. We was more on Lāna'i here, because he married my mother. Then no more

job here, we went to Maui.

MM: For a little while?

MK: Then, when they brought the cattle here, he had to come back again. So, we came back till today we here.

MM: And your mother was born on Lāna'i?

MK: Mm hmm.

MM: Who was her parents? You remember her parents' name?

MK: Kahikiwawe, I don't know what his first name was. Kahikiwawe. My grandma was Maikailewa. But really, I don't know her maiden name. Maikailewa was her first name.

MM: And, where did they live?

MK: They came from Hilo, and then lived Lāna'i here, and they had all their children in Lāna'i, and then they moved back to Maui.

MM: And when they lived on Lāna'i, what kind of work did they do?

MK: They didn't have work. They lived on fishing. They had goats. Goats, goats. That's all they eat.

MM: This is the one that used to live down Pālāwai?

MK: No, that's---what's her name now? That's [David] Keliihananui [MK's great-grandfather]. Kahikiwawe married my grandma, Maikailewa.

MM: I see, I see. Okay, and they live Keōmuku side then?

MK: Ah, they live way down Naha.

MM: Naha. And then, as a small girl, do you remember staying with them or visiting with them?

MK: No. Because I came in number four. So by the time, the old people were---I seen Grandfather Kahikiwawe. And then I was about three, four years old. I remember seeing him. And let's see, Grandmother, well, we go Maui every now and then, eh? And I know who Grandmother Maikailewa is.

MM: So she lived in Lahaina?

MK: Lahaina.

MM: I see.

MK: That's where she was raised, eh?

MM: Okay, so, after you were born up at the ranch, how long did you folks stay there before you moved to Maui?

MK: We went back to Keōmuku.

MM: First.

MK: Mm hmm. Right after I was born, we moved down to Keōmuku.

MM: So, about 1916, you folks went back down to Keōmuku?

MK: Nineteen eleven. I was born 1911.

MM: Oh, sorry, 1911.

MK: Oh, we stayed there till 1915. And then we went to Maui. And then we stayed over there two years. Then we came back to Lāna'i, again.

MM: Okay, so when your father came back from Lahaina and moved back to Lāna'i, who did he go to work for?

MK: Ah, the ranch. They had sheep over here so he was the one take care the sheep. Then after that, the sheep pau, cattle came in, so we moved down Keōmuku. And he took care half of the cattle along there, and up here, half. About 1,000 heads, I think. So, they divided and they came. We were moved back down.

MM: So, when you came. . . . Then you went to school in Lahaina for a little while?

MK: That was when we went to---after we move to Keōmuku, then we went to Maui for a little while. Gee, what year was that? I don't remember the year [1915].

MM: You remember about how old you were?

MK: I went to school. You go to school at what age? Six?

MM: Five.

MK: Five years. Well, I went to school Lahaina [Kamehameha III School] for about [two or] three years.

MM: So, you must have been about [seven] years old then [1917]?

MK: Mm hmm.

MM: And then you folks moved.

MK: And then we moved back here again.

MM: To Lāna'i. And then you went to Keōmuku School?

MK: I went to Keōmuku School for three years [through the sixth grade].

MM: Can you tell me a little bit about the school?

MK: Hoo, school was one whole building. Just one big building, three different classes. No more first grade, second grade. We went from fourth, five, sixth, I think.

MM: How many children in the class?

MK: Mm, about, had the Kaopuikis, had the Kahaleanus and Cocketts, and then [David] Kawai. Be about little over ten, about fifteen.

MM: Children?

MK: Mm hmm.

MM: I see. And you remember who the teacher was?

MK: The first teacher, I don't know. The second one was Mary Kauhane from Maui.

MM: Yeah, she married Kauila, yeah?

MK: Later, yeah, married Abraham [Kauila]. Mm hmm. That was our teacher. And then before that, we had one Haole teacher come in. And she stayed only one year Keōmuku. Then she went out, then Kelso came in.

MM: Kelso.

MK: From Hilo. Remember Emma Kelso? She's . . .

MM: Where did you folks live down Keōmuku side?

MK: Right in the main section.

MM: Okay. So, how far was your house from the school?

MK: From here to the corner of the road.

MM: Mm, not far. Let's see, it's about fifty yards or so, yeah? Close, so you just wake up in the morning and go to school.

MK: Yeah.

(Laughter)

MK: That's good.

MM: So, in that area, in Keōmuku village, then, you folks lived, yeah?

MK: Mm hmm.

MM: Who were the other families that lived down there?

MK: There was Kahaleanus, Kahoohalahala. There was one old man over there, Pohano. There was Kauhanepaahau. That's the grandparents of the Kahaleanu family. And then there was another family way down Kahalepalaoa, as you--where the old . . .

MM: By the wharf?

MK: Mm hmm. There's plenty houses there with the lau hala and all, but that belong to the Kawais. And they had one granddaughter with them.

MM: So, in that Keōmuku village, besides all the families living there, what other kind buildings did they have there?

MK: They had the [Ka Lanakila O Ka Mālamalama] Church.

MM: No more stores or anything?

MK: No more. We had to go to Maui, they had the small sampan, eh? And then we go to Maui, get our food. Two times a week, go get food.

MM: On certain days, they go?

MK: Mm hmm.

MM: Which days did the sampan . . .

MK: Tuesday and Fridays. And then, one day in the week they go just to buy kerosene for the stove, eh? Because we had lanterns. No more electric, we had lanterns. So, one day, they go buy kerosene for all these family.

MM: So, the sampan was owned by the Lāna'i Company?

MK: Over here. Mm hmm.

MM: By the ranch?

MK: Mm hmm. And the name was Lāna'i, the boat. (Chuckles)

MM: And then, when you go home, you know, like when you small kid and you go home, what kind of work did you folks used to do? Or did you have chores?

MK: My bigger brothers, their job was to cut wood. We had wooden stove. The other family had kerosene stove. And some had wood stove, so, most of the time they had to cut wood, eh?

MM: So what kind job they gave you?

MK: Me, I was the cook.

(Laughter)

MK: I help my mother. I cook and wash clothes. Iron clothes.

MM: What kind kaukau did you used to cook those days?

MK: We usually had fish, poi. If no more poi we make pancake, or the kind they call monkey bread, pītale. You know what pītale is?

MM: Pītale? That's just flour and water, huh?

MK: Mm hmm. And Haoles call it dumpling.

MM: Just flour, water and you . . .

MK: You mix it hard and then you drop in the water, yeah?

MM: In the boiling water. And then you eat with cream and sugar?

MK: Cream and sugar, if you have. But if no more, we have honey. Lāna'i they had honey down there, so most time we use honey. Or, if we get sugar, we use sugar.

MM: But for most of your cooking you use honey?

MK: No, only for pancake and for that stuff if we don't have sugar.

MM: And that honey was from the beehives?

MK: Mm hmm.

MM: From Murata?

MK: Murata [i.e., Ichiro Tamura], yeah. He was the keeper of the bees. (Chuckles)

MM: And then so what other kinds of kaukau you used to make?

MK: Mm, my mother used to make biscuit. She used to make Hawaiian pūlehu bread.

MM: On the pākini?

MK: Yeah.

MM: Outside kind?

MK: Yeah. And, oh, about this long.

MM: Oh, just make the rolls about, what, four inches long?

MK: Yeah, and then put them on the fire. And that we cut them open and we put honey in them and we eat.

MM: Did you have butter?

MK: No.

MM: No more butter. (Chuckles)

MK: Once in a while we would have. My father like eat butter so we would. But it doesn't last long because three brothers, two sisters, father and mother. Father eats just like nothing. So, we all down there. We have little more with honey. And once in a while, we have sugar.

MM: So, did you folks have gardens, too?

MK: Mm, no.

MM: No gardens? No more vegetables . . .

MK: No more vegetable. Of course, we go down the beach get limu. Eat limu sometime.

MM: What kind of limu you folks used to get down over there?

MK: Gee, what, līpe'epe'e. Not too much, though.

MM: Okay. And your father, what kind of work besides take care of the sheep, the cattle . . .

MK: The sheep was up the ranch here [Kō'ele]. And then after he finished that, we went back Keomuku, then he became foreman for the cattle that was divided down that side, eh? So he was foreman down there, the boss.

MM: Okay, so he take care all the workers.

MK: Mm hmm, all the workers. And then he built the windmill for the cattle. I don't know if they still have the truck down there.

MM: I think so. I think all covered by the kiawe trees.

MK: No, no. It's near the road.

MM: Near the road?

MK: Not unless po'e kolohe went over there [and] broke [it]. They used to have a long cement, and then put the water in there for the cows. All the way down, where the cattles can go way down. Wherever they go, they had water.

MM: So, your father built the windmill?

MK: Mm hmm.

MM: But had several, yeah? Had one down . . .

MK: We had one up Keōmuku.

MM: And then one by Hauola?

MK: Yeah, Hauola had one.

MM: So he built all those?

MK: Mm hmm, he built. Him, with his workers. [Under the ownership of Charles Gay (1902-10), shallow stock-watering windmill wells were dug along the coasts at Kapoho, Naha, Kahemano, Kahe'a, Keomuku, Nahoko, Hauola, Maunalei, Kahue, Kanaele, Awalua, and Kaumalapau Gulch.]

MM: So do you remember when they brought all the materials in to build it?

MK: Mm hmm. It came from the [Lāna'i] Company. It came from the ranch. Because those days had that Mikahala and Maunakea, those big boats. So that's where all the freight came.

MM: They brought it up to the ranch, and then . . .

MK: And then from the ranch, ship 'em down.

MM: Oh, I see. I see. So, it seems like your father could do lots of things then. He was real handy. Where did he learn how to do all of this kind . . .

MK: He was a graduate of Lahainaluna School. So, I guess he took up things like that. He liked carpentry. He know how to work with tools. So, it was easy for him to put the windmill up with help of his men.

MM: Now what about your mother? What kind of work did she used to do?

MK: She used to work for the Gays, laundry lady. And then after the Gays went away, she went with one lady, tried to get extra food because there were so much of us. That's why they go further down by Kahalepalaoa and they go try plant watermelon, pumpkin, you know.

MM: Did they do good?

MK: Yeah, uh huh. And that was not for sale. That's for home use. Because hard to---we don't have net to go fishing, eh? So, pumpkin is like a vegetable for us.

MM: So, did she use the leaves, too? You folks eat the leaves, then eat the pumpkin, eat the squash?

MK: No, only the . . .

MM: Oh, I'm thinking of sweet potato, sorry. But then she never used to take the watermelon to sell or anything?

MK: We went up Ka'a with the Kaopuikis. And then they planted watermelons. So when time for ship 'em Maui, we all go up there and help them take the watermelon down the beach.

MM: And put them on the boat?

MK: Yeah. They had their own boat named Akamai and that goes to Maui. They don't pay us, but, us kolohe, sometime we like the watermelon. We make 'em broke. Then we take 'em home.

(Laughter)

MK: Kolohe, right?

MM: You drop it. How old? All small kids?

MK: Not too small. I was about ten, eleven years old, I think. My brothers were older, so they take the big watermelon. Only one watermelon [fits] in the bag. Ours, we take about two in the bag and take down the beach.

MM: Everybody carry?

MK: Yeah, everybody take. And then, that kind not too good, then that's the one we take home if we no broke 'em. Mrs. Kaopuiki is our first cousin.

MM: Hattie?

MK: Mm hmm. That's first cousin.

MM: I see, I see. Because, what? Her . . .

MK: My mother's oldest sister is Mrs. Kaopuiki's mother. We were first cousins to her, and now to Rebecca [Kaopuiki Richardson] them we are second cousins, I think, yeah?

MM: Yeah. So, what other things about Keomuku you can tell me?

MK: Well, there's nothing there. There's one day that we are free, that's Saturday after we pau clean house and clean yard and everything. That's the day for us to go swimming. And we can swim all day. And the rest of the days, we work. We work.

MM: So, Sunday's church day? Everybody . . .

MK: Sunday, we go to church.

MM: Okay, which church did you go to?

MK: Ka Lanakila [O Ka Mālamalama]. That's the one [still] standing, eh? It's almost pau now.

MM: Who was the minister of the church?

MK: Mrs. Kaopuiki. My cousin, Hattie. They was not ministers, but they conduct the service. They didn't go on the pulpit. No. Only ministers go on the pulpit. They sit down. She and her sister-in-law conduct service.

MM: And then someone used to come from Maui or Moloka'i?

MK: There was one man, Alexander George. He used to come and then make Holy Communion for us.

MM: How often you think he'd come through?

MK: That's about three times a year, I think.

MM: That's all.

MK: He comes and then he makes that for us. And then he would go home to Moloka'i.

MM: And did you folks have Sunday school, too?

MK: We had Sunday school. We had a big service. We had hui 'ōpio, as they call them. I don't know what you call that. Young people's society. That's where I learned how to talk Hawaiian and how to make Hawaiian paukus.

MM: You learned how to pray?

MK: We didn't pray, but we learned to tell memory verse in Hawaiian.

MM: Oh, recite. Paukū is when you recite the verses?

MK: Yeah. Mm hmm. And after pau, they tell us sing. And we have to sing one song. So, going church every Sunday, I learned some songs. So, I would lead them in singing. They get all scared bumbai all wrong. But, (chuckles) I loved to sing, that's why, so, I tried to learn as much as I can. And then I would lead, eh?

MM: So who teach you all the songs and . . .

MK: We don't---we sing with the group, eh?

MM: So it's just from there? And all that.

MK: Yeah. Just from going to Sunday school. Sunday school is ours. The children. And then we have to learn about the Bible, what is God and everything, where is God. Who was the first man and first woman that God made and all.

MM: And then---okay, Sunday is for church. But you know when people got sick like that, down there, who was the doctor or where did the doctor . . .

MK: We didn't have doctor.

MM: So who took care of the people?

MK: We took Hawaiian herbs. Like if you have a boil, well, you take laukāhi, eh?

MM: Mm hmm.

MK: The Hawaiians know laukāhi. And if you're coughing, well, you go get a 'uhaloa.

MM: Was there any one person that was real smart on how to make the medicine that people used to go see?

MK: No.

MM: No.

MK: But Gays used to be, Charles Gay, he used to have Haole medicine, eh? But my father knew about it, too, so we had certain kind ointment in case we get, sometime we get bee sting fool around the bees. Sometime we get some other kind sore, you know, that need medicine. We use our own ointment.

MM: So if anybody got real sick, . . .

MK: We take Maui.

MM: Take Lahaina. To the hospital or a doctor over there.

MK: Pioneer [Mill Company] Hospital.

MM: I see.

MK: Then all the children that were born, their names were taken to [the] Maui hospital, register them there.

MM: Your father used to make all the paperwork for everybody?

MK: No. There's no more. We never had tax those days. And if they have to write letter, they write and if they no more stamp or something, then my father go buy for them, eh? Other than that, all my father does, go post them. Every day they go pick up mail. And then they would come all the way to Manele, because they would have to get the mail for the ranch. And they go all the way to Manele and drop the mail. And whatever things for the--we had a ranch store.

MM: So [from] Keōmuku side, somebody took the mail to Lahaina every day?

MK: Not every day. Whatever the day they go over for food.

MM: Okay, so, what, Tuesday and Friday, yeah.

MK: Mm hmm. And then Wednesday is kerosene day, I think. (Chuckles)
Kerosene. Charcoal, they don't need. We don't need charcoal.

MM: You made your own from kiawe.

MK: Mmm hmm.

MM: Oh, I see. But, did your father used to take--you know when
somebody hānau, make the paperwork for register in Lahaina?

MK: No.

MM: Did he do that?

MK: They just went and reported.

MM: I see. Yeah.

(Taping interrupted, then resumes.)

MK: That's the way we live down there.

MM: And then when did you folks move up to Kō'e'ele?

MK: We came up '20-something [1922 to spend part of the time].

MM: Before I start talking about the ranch, one of the things I heard
about your mother was that she was real smart on how to catch squid
from on top the horse.

MK: Yeah.

MM: How did she do it?

MK: She had spear, a long spear. And she would go out on the horse and
then she see and just poke. And you know the spear has that . . .

MM: Hook on top.

MK: Yeah. By the hook. And then when you poke, they cannot run away.
And that's how she used to catch. My aunty used to do the same
thing.

MM: But how come from on top the horse?

MK: I think it's shallow, that's why. I don't know. I never see her do
that, but I heard about. That's how my mother used to get squid

like that and my aunty did the same thing, too.

MM: Did she used to fish, too?

MK: My mother?

MM: Yeah.

MK: We used to go hukilau. You hold one side and then one goes into the--far as you can go, then you go make a half moon . . .

MM: Like surround net?

MK: Yeah, surround net. Half moon, eh? And then you pull the two sides up. My mother and I used to do that. And my brother stay home, get ready the fire. They were the ones, wood, yeah? So, my mother and I did more of the fishing. And if she wants to go bring up [to Pālāwai] for [Great-]grandfather them, [David] Keliihananui, she would go by herself, she'd go further down. She know . . .

MM: [Go around] Naha side?

MK: No, not Naha. Kahalepalaoa, I think.

MM: Okay. And go fishing over there?

MK: That's where she used to catch her squid. And then she would bring home, and we would dry 'em. Oh, that thing is just like a--you know the umbrella, when you open the umbrella, about that big.

MM: So one big pākini or something?

MK: Mm hmm. When we dry, yeah, and we put on the house, it looks like the umbrella.

MM: Oh, uh huh.

MK: You take off all the inside, and then we dry. Then we bring up for [Great-]grandfather. You see they are up there, their picture up there. One I talking about.

MM: Oh, this one? [Looking at a photograph.]

MK: Yeah.

MM: Nice.

MK: That's Keliihananui the man and . . .

MM: Is that Mrs. [Jean] Munro?

MK: Yeah.

MM: In the middle?

MK: Yeah, that's Mrs. Munro.

MM: Oh, I see.

MK: So, that's how we used to bring kaukau up for them.

MM: I can bring it down?

MK: Yeah, okay.

MM: I going stop.

(Taping stops, then resumes.)

MK: Once in a while we would come up [to Pālāwai] and then stay there, especially when they not well, eh? And we would all come up. Not all--me and my mother. My father would stay down there work with my brothers, eh? And then I come with my mother and help [Great-]grandfather them.

MM: Yeah, because they were getting old then. [Keliihananui died in 1925 at age 85.]

MK: Oh, yeah.

MM: Were they the only ones live Pālāwai?

MK: Yeah.

MM: Oh, no more any other families?

MK: No, the other family all died. There were three ladies and there was the Makahanaloas, but then Makahanaloas went to Keomuku and then they moved to Maui.

MM: To Maui.

MK: Mm hmm. And then I think nobody after that. Just these two.

MM: So, Keliihananui and his wife were the last ones to live Pālāwai?

MK: Pālāwai, yeah.

MM: How did they come to live over there?

MK: They were the ones that were brought from Hilo, eh? Not only them. There were twenty families that were brought from Hilo because of the disagreement, land disagreement, see. One man say, "Well, this is my land." And then they say, "Well, this is mine, too." See, he takes the center of the place, eh? And then everybody claims, well, it's in my center, it's my place. So, they start fighting, they

start killing. So the king didn't want that. You know, fight for land and killing, and then he had a idea Lāna'i was a land that nobody owned. And to separate those people that didn't want--there were half that were against. So, the ones that were against, that's the one they brought here.

MM: Oh, so they were fighting for property in Hilo . . .

MK: Property, mm hmm. I don't know what part of Hilo.

MM: Or Big Island. Someplace on the Big Island?

MK: Yeah, so they were transferred here. He didn't throw them away. So, they came. Twenty family, about 200 of them. Mother, father, children. Oh, grandchildren and all.

MM: This had anything to do with [Walter Murray] Gibson?

MK: Gibson was later on.

MM: I see. So this was before Gibson's time.

MK: Yeah. Because when---I think the Gibsons were one of those that came here. Kauakahi, Kauila, and this ones. There were plenty. They say twenty families. About 200 of them.

MM: So they came to settle on Lāna'i.

MK: Settle on Lāna'i. There was nothing here. Just the goats. So when they came, they look at that land, say, what a land. There was no house. Nothing. And they say, "Well, we going die here because there's no food." Then the goat was about where my [great-] grandfather lived, about.

MM: Plenty of them.

MK: You know where the silver tank over there?

MM: Yeah, by the water tank?

MK: Yeah, the goat was up there looking, since strange people, eh? So they were up there. And they say, after all, we're not going to die. There's the food up there. But some went back. Some didn't want the climate here. So they went back. And then some move back to Maui. But, the rest stayed in Lāna'i. They live up here. And then some move down to Keomuku like the Kahaleanus, the two Kaopuikis, Kawai, Pohano. They all move to Keomuku.

MM: But you think like Keliihananui, he probably stayed Pālāwai because had goat.

MK: No, no. He stayed there because the ground was good and they could . . .

MM: Oh, they could farm potatoes. Sweet potatoes.

MK: Yeah, they could get their food from there. The goat was up the mountain. He was making noise up the mountain.

(Laughter)

MK: When you think of it, just like he was welcoming them because they were disappointed, eh? Come to this island, there's no food, no house, nothing. But then the goat say hello to them, just like, so.

MM: So, was he a young man or just a . . .

MK: Gee, I don't know. When I saw him, when I grew up and I came, with my mother, he was like that. He was all white hair. He goes with a cane. Had long white beard about to here and pointed kind. That's how I remember him. So, every time my mother go fishing and then get plenty fish, we dry, the squid we dry, and then we bring 'em up for them. And then we would stay up here about two days or three days, if there's plenty laundry to wash. Then, they had their grandchildren with them. And my oldest sister was born down there. Then they kept my oldest sister.

MM: Mikala [i.e., Annie Cockett Enfield]?

MK: Yeah, Mikala was raised by them. And then they had their one, two, three other grandchildren with them. So, was hard, eh, because the old man didn't work. He had plenty money, but that's all Hawaiian money and he couldn't use.

MM: No more place for spend on Lāna'i. (Chuckles)

MK: And then that time Hawaiian money wasn't too popular. It was kind of dying off. So, he tell me he had plenty money, but it's useless. He couldn't use that. So, when we had food, we would bring up. And his half brother, would go down Palikaholo and he would make fish down there and bring up for them. And he would stay up with the brother. And that's where we helped these two. By that side come and then that side come.

MM: Did they have enough water over there?

MK: Oh, yeah. Had plenty water. Water just seep through the ground and all they did is put the pipe there. Because behind the house had a pipe. But for washing, there was not enough. So they had those . . .

MM: But they had enough drinking water, yeah?

MK: Yeah, because they have those big barrels, oh, about this big. The big kind.

MM: Oh, like a regular da kine barrels they have.

MK: Before [it was] used to put salt salmon and what in 'em. And then when rain time, they made a flume and let the water go in there. And that was for drink and for cooking. Mm hmm. And they would have a big cover to cover so that the birds or the lizard don't fall in or anything. And that's where they lived. Their water was scarce so, they didn't have washing water, so we have to go way over the other side. And there's a little hollow over there. The other time I went to look at it and I said, "Just imagine we used to wash clothes over there." And the cactus used to grow this way. And the hollow is underneath here with a big rock. And we would take the clothes over there, and further over had a trough. And then they had pipe water inside and they had pipe outside. So we take the water and then we would go over there and wash our clothes, take a bath. By that time . . .

MM: How far was from the house?

MK: Mm, [same distance as] about from here till down the stores, I think.

MM: Oh, so about half a mile or so.

MK: Mm hmm.

MM: And you walk over there, do your laundry?

MK: No, we go on the horse. Then we pau the laundry. No more clothesline, but they had fence, eh? We throw the clothes all over the fence. By the time we get through washing hair and bathe and everything, gather the clothes, it's dry.

MM: The clothes dry. (Chuckles)

MK: Dry. Put in bag and we go home. Then, pau that. And my mother and I we go home, eh.

MM: How long did it take you folks for ride horse, from up Pālāwai and go back down to Keōmuku?

MK: Um, not even half day. As long as you get down to the beach over there, easy, eh?

MM: Oh, then you ride on top the beach.

MK: Mm hmm. But from the place we come, we used to go way down Naha, and go up that mountain, and go down again, and then come to [Great-]grandfather's house. That's far ride. But we did it. We had to help feed them, eh?

MM: You didn't think anything of it, yeah?

MK: Since they were the one that raised my mother and raised my older sister. So, my mother had a responsibility to help them, yeah? They were too old. So, we all chip in.

MM: Did anybody else live near them?

MK: No, nobody.

MM: They were by themselves.

MK: Only by themselves.

MM: So with you folks bringing food, was there any kind of fruit trees, or . . .

MK: No, they plant it. I don't know who plant it but they had papaya trees, they had pomegranate, they had mango tree. I never seen the fruit of the mango, but I seen the papaya, I seen the pomegranate. They planted peanut and they planted sweet potato.

MM: Oh, my goodness.

MK: Yeah. And they had just like two plots, yeah. So, she plants one, one side, and then one side she leaves empty. And this side, she plants one side and then when each ready, you eat this one, and then you plant on that side because when this one is gone . . .

MM: The other one . . .

MK: Yeah, and the other one is ready because within six months you can eat already. And then when this side is pau, you clean up and you replant that one, and take six months and that one is ready, and then you harvest that one. Yeah, my grandmother was smart. And I used to go dig potato. She used to call me, "Hele kaua kila 'uwala," so we go. I dig potato. And with big, big pan she would boil all that. And then they mashed the potato and put in the bowl. And when you want you just go scoop so much and put in your hand, and your meat or whatever you hold in your hand and you eat.

MM: I going turn this tape around.

END OF SIDE ONE

SIDE TWO

MK: So, to live down there [Pālāwai] was hard life. But, she knew how to manage so, they didn't stop. And I don't know where they got the raw peanut she planted. Oh, had plenty peanut. (Chuckles)

MM: One time I saw a video and had Uncle Lloyd [Cockett] inside with the school kids. And he said there was a graveyard down there? Was that your family graveyard?

MK: Yeah. Their place is right up on the hill.

MM: Uh huh, uh huh. So who's buried over there?

MK: She and her husband, and her sister's husband, and the sister. And then her two grandchildren.

MM: Okay, so that [David] Keliihananui and what's your [great-]grandma's name?

MK: Makaimoku [Keliihananui].

MM: Makaimoku and then her . . .

MK: Her sister, I don't know who her sister was.

MM: Okay. And then who are the two grandchildren?

MK: The grandchildren was her daughter's children.

MM: You don't remember their names?

MK: Koleka.

MM: Oh, is that . . .

MK: Solomon's . . .

MM: Grandmother.

MK: Mm hmm.

MM: Okay, okay. Koleka and the other one. . . .

MK: Koleka and Haaheo.

MM: Haaheo.

MK: Haaheo, I think.

MM: But that's all the people in that group?

MK: Yeah.

MM: I see.

MK: So, that's the food they used to, you know, live by. And then once in a while, they wanted vegetable and when there was no vegetable, get the sweet potato top.

MM: Yeah, make like spinach.

MK: Yeah, the old kind, eh, take 'em out.

MM: What do you call the leaf?

MK: Palula.

MM: Palula, okay. (Chuckles) I can't remember.

MK: And then if there's wild tomatoes they would eat wild tomatoes. And that's the only vegetable they had.

MM: How come they had the school in Pālāwai, didn't have any children? 'Cause I know Mikala went to school in Pālāwai.

MK: No, she didn't go school. Wasn't in Pālāwai. It was up here [Ko'ele]. Up here where the [Cavendish] Golf Course [is today]. You know that valley there, way, way up. That's where the school was, the old school.

MM: But before moved up there, had one Pālāwai.

MK: Oh, I don't know.

MM: Okay.

MK: Maybe I was too young then. I don't know.

MM: Because I think before they open the one up at the ranch, there was one down Pālāwai that all the ranch kids went down to. [See Violet Gay's interview.]

MK: Oh, that, I don't know. I didn't hear about it. But my sister never [liked to] go school. She wanted to ride horse, and all she did was ride the horse every day, every day. No, wash clothes, though.

(Laughter)

MK: Whenever my mother and I come up we had to help her wash. That rascal, boy. (MM chuckles.)

MM: Only ride horse?

MK: Ride horse all day. She said she go all day. She go all around just riding. And she go as far as way out there, where the--you know where that fire is?

MM: Oh, Ka'a side?

MK: Yeah, she go out there. I don't know by herself or get somebody to go with her or what. But, that's all she does is ride horse. (MM chuckles.) Every day. That's her life. Our life were just the opposite. We had to work, find food. Work, whatever we can do to get food.

MM: So after Keliihananui and his wife died, then, nobody Pālāwai?

MK: Nobody.

MM: You folks . . .

MK: Yeah, nobody. Then when the [Hawaiian Pineapple] Company came in, they broke all the homes down, eh. There were three homes there, so they broke the whole thing down. I told the Filipino I heard about it so I went down. But he had the two houses broke. Only one more to go. So I tell them, "Why didn't they leave that?" You know, it's good for memory, yeah? But he said the company wants that place, so, they broke 'em.

MM: You folks didn't own the property over there?

MK: No, no.

MM: Okay, we were talking about her muumuu. Did she used to make her own clothes?

MK: Gee, . . .

MM: Makaimoku?

MK: I think so. I don't know. I never stay in her---I never see sewing machine or anything. But, she always had her black clothes. So I don't know whether she made it, or maybe she made it by hand, eh? Those days you sit down. (Chuckles)

MM: Small kid.

MK: I don't know really.

MM: In this picture she has a feather lei around her neck. Did she make that?

MK: I don't think so.

MM: Beautiful. They look strong.

MK: Mm hmm. She was a strong lady.

MM: So, by the time you folks moved back to Kō'e'ele [the final time, in 1928], they were already gone? They had make already?

MK: Yeah, yeah. When we left, they were gone already. [Great-]grandmother went first and about three years afterward [Great-]grandfather went [in 1925]. Then that's when my sister got married. They move up.

MM: Oh, Mikala married.

MK: Mm hmm.

MM: So, when you moved up to Kō'e'ele, you were about ten years old or so?

MK: The last time we moved, that was 1920. . . . When the [Hawaiian Pineapple] Company started? Nineteen twenty.

MM: Nineteen twenty-one, I think.

MK: Twenty-one.

MM: Or '22, around there.

MK: We came up 1922, I think. They say we came up one year too late. One year or two years too late.

MM: Too late. How come too late?

MK: Because they were here how long and we didn't come up, eh. And finally they came call us to come up because we have our inheritance, eh. So to come up and stay on the land. So we finally move out. (Chuckles) We were having hard time down there. Too many of these outsiders were coming in and they stayed with us and we had to find food, go fishing, and they would say no more poi, no more this, no more that, yeah?

MM: While you folks were down Keōmuku?

MK: When we were still Keōmuku.

MM: What kind of outsiders used to come?

MK: These old Hawaiians. They would stay with us and, oh, that was the hardest time I ever had.

MM: Oh, not enough food for everybody.

MK: Not enough. And they would complain how come you get only this and you know, no more poi, no more something else, to go with it. And they know Keōmuku is not a place that you can plant anything. If you want to plant you have to go way up towards the mountain. And then over there good ground, then you can plant. But, like Munro, he has a place up there [Kō'e]le, eh? They tell Munro's garden. Have fruits up there, see. You can plant up there, but down our place, too much salt water.

MM: The brackish water.

MK: Brackish water. We were drinking brackish water. We couldn't plant anything so they would complain. But finally the boss said, "Go up. Enough." You know. Go get your land now because somebody else is on the land already. So, we left. I think we came up '21 or '22.

MM: When you folks first move up Kō'e]le, where did you folks live?

MK: We lived in the big house that Mrs. [Helen Jean] Forbes was.

MM: Oh, I see.

MK: Because they had moved out, eh? No, no, we had another house. We had. . . . The old houses were in the back, and then below that, where the church was, there was another old house, you know, long house. Just like apartment. (Chuckles) And that's the kind when my father [first] came up and work, after he came from Maui and then he work ranch. And that's the kind house there was . . .

MM: When he first moved, yeah? I think mostly for bachelors, yeah?

MK: Yeah, it was for. . . . Ah, no, not for--maybe bachelors. So we came, there was no more house. I remember small house. We eat over here, we sleep over there.

MM: Oh, with all the children. Plenty children, too, yeah?

MK: I remember that. That, I remember that small---not that small. I think the room is this big. And they . . .

MM: Just one room?

MK: Yeah, just one room. That's why you eat one corner, you sleep one corner.

(Laughter)

MK: One door. No more window, only one big door. You go in, you go out that one door.

MM: And where the bathroom? Outside?

MK: Yeah, we had bathroom outside.

MM: The shower, too, outside?

MK: Mm hmm.

MM: Oh. And then somebody right next door?

MK: Yeah. Next door and then next door here.

MM: Who was living near you folks in that building?

MK: We had Japanese people. And then further up had Hawaiian and had Korean.

MM: Oh, so you folks weren't too happy in that house?

MK: No, we were happy, but, you know, up ranch is not like down here. Up there is cold. But we stayed. We stayed till the cattles came and then we moved down to the warm place. And we stayed in the big house down there [Keomuku].

MM: So your father went up and down.

MK: Mm hmm, up and down.

MM: When they moved the cattle, you folks go with your father down Keomuku side?

MK: Yeah, we all went. Move down, eh? And they had a ranch store up there so we come here the ranch. Get something and go home.

MM: All by horse?

MK: Came all by horse, yeah.

MM: And then after Mrs. Forbes left [in 1928], then you folks [i.e., Cockett family] moved into her house?

MK: Yeah, we moved into her house.

MM: And then your father had bigger job, huh?

MK: Uh, no.

MM: Same job?

MK: Yeah.

MM: Same foreman?

MK: Mm hmm. Foreman. Help [James] Kauila with the sheep, yeah? Well, everybody had their job, make fence because the cattle was going to come. [The ranch gradually changed stock from sheep to cattle around this time.] So they started making fence, go down Keomuku cut kiawes for make the fence, eh? So my father was the one tend the sheep. So when the cattle came, Kauila told my father, "Move down now." And then Munro was here [by] then. So, "Move down and then you take care the other half of the cattle." So we move down again.

MM: But when you folks were pau Keomuku and you moved back up to the ranch.

MK: We didn't go back to the ranch [in 1930]. We moved right into there.

MM: Lāna'i City?

MK: Yeah, the city was already built. That's why the boss came down and told us. We move back now and collect our inheritance. We have our land, eh? That was divided for all these people that were put over here from Hawai'i [Big Island]. They all had a share of land. So we came up. And then our boat down there [Keomuku] was broken, too, so there was no way we can go to Maui for our food, eh? So we had

to move up here where the stores are.

MM: So you folks, when they opened up Lāna'i City, they gave you folks pieces of property?

MK: Yeah. Oh, yeah. We all had inheritance because we were born here, yeah? Only those that were born here had that inheritance. And those that came from---that was put over here, had piece on that side.

MM: So how come like [Daniel] Kaopuiki[, Sr.] had more property? His was down Keomuku side?

MK: Well, he wanted down there. And they have one up here, too.

MM: But you folks asked for up here?

MK: No, no. We didn't. They just gave us.

MM: Oh.

MK: And the man that came, he told the king he's going to Lāna'i and divide the land, bumbai be like Hilo. I own this and I own that and then they start fighting again. And if he would agree, come here, and give them the land. And the king agreed. The king agreed so he came. And divided the land. So, it seems they came and told us come up. So, we came up. We went on our land.

MM: Gee, because I thought, before, this whole area right here was Dole [i.e., Hawaiian Pineapple] Company.

MK: Oh, yeah. It was a ranch first.

MM: No, but, you're saying your family was a little bit . . .

MK: Then the ranch went under the [Hawaiian Pineapple] Company. But Dole didn't own [all] the land. We the heirs [to certain kūleanas], eh? So we all had land divided for us.

MM: Confusing.

MK: Mm hmm. It is. (MM chuckles.) But that's the way they did it, see? This man was wise to ask the king. Make him come and divide the land so they wouldn't fight like they did over there, killing each other and all just because of the land. Killing families and all. So the king agreed and then he came and he divide. Some, those at Keomuku, they didn't want [land] up here. They wanted Keomuku. Kaopuiki, the two Kaopuiki [Daniel, Sr. and Noa] have their land down Keomuku.

MM: And then had the Apiki family.

MK: Apikis. Yeah. Kawai, Ohumukini. I don't know if they, yeah, they

gave him land. That's like the one I say, with all the houses. Way down where lau hala place.

MM: Yeah, Ohumukini.

MK: David Ohumukini, he was one of those that came over here. His wife talk fluent Hawaiian. She didn't even talk English. Everything was Hawaiian. And she was real dark.

MM: She was Hawaiian?

MK: She is Hawaiian, and yet so black you would think she was colored. But she was Hawaiian. She spoke only Hawaiian.

MM: Oh, so that's interesting. You think all the old Hawaiians on Lana'i originally came from the Big Island?

MK: Oh, yeah. They did. Like Kahikiwawe, my grandfather, he was from Maui. I think he's an outsider. He was born in Maui.

MM: So he came later?

MK: Yeah.

MM: After these people were here?

MK: No, he was here before. I don't know why. He was a child that wasn't wanted. So somebody else took care of him till he grew up, and then he married my grandmother. See, they were the ones that went to Maui, my grandmother then went to Maui, yeah. So there, he married my grandmother and moved over here to Lana'i and he had his children all over here. So, when the Hawai'i ones came, they were already here. So, actually, he wasn't from Hawai'i, he was from Maui. That's why they say, when they came, only that family was on this island. And they live down where that hotel now.

MM: Mānele?

MK: No, no. The one way down there.

MM: The one they building?

MK: The one by Kahalepalaoa.

MM: Oh, oh, that Club Lāna'i.

MK: Yeah. By over there, that's where my grandfather was living.

MM: I see, gee.

MK: They stayed there, they had their children there. And then when they all grew up, they left Lāna'i. They went back to Maui, then everybody got married. Found their husbands there.

MM: Sure, nobody on Lāna'i. (Laughs)

MK: Yeah, nobody. Really, nobody. And then they went [back to Maui]. My mother met my father and married my father, then she moved back here. My aunty got married, then she went home Honolulu. The other two auntys, one aunty was sick, she went Honolulu. Then one married another Maui boy. And then she stayed in Maui. So, they all separated. So, that's why they said, we were the first family here.

MM: Amazing.

MK: Yeah, amazing. But, that's true.

MM: We have someone, I think I'll go ask her to go look for in the archives for all the old records and see how the land transfer from one to the other. Yeah, should be in there.

MM: So tell me about when you folks used to live up the ranch. That was just before you get married, huh?

MK: Mm hmm. Mm hmm. But the ranch, nothing. We just stayed up there. We went to church. Maui people brought the church. That's why we still have up there now. Now we having problems. Going down here, going down there, and I don't know where it's going.

MM: So who--when was that church built?

MK: It was dedicated in 1930.

MM: It's Ka Lōkahi . . .

MK: Yeah.

MM: . . . O Ka Mālamalama.

MK: . . . O Ka Mālamalama [Ho'omana Na'auao O Hawai'i Church]. They built that in Maui. I don't know. And then they brought it here and it was dedicated in 1930.

MM: How did---you mean they built the building in Maui?

MK: Yeah.

MM: Then they took it apart?

MK: No, no. They just transferred it. Just like how they take the cars, you know those big army . . .

MM: Uh huh.

MK: And they just brought it across the ocean.

MM: Oh, my. In sections?

MK: No, no. The whole piece.

MM: The whole thing like that?

MK: The whole piece.

MM: How did they do it? How did they bring it? From Keōmuku or Mānele side?

MK: No, no. Right across the---right across. It came from Maui, right across. Like the airplane comes, eh? They have those big army, what you call it, you can transfer cars and furnitures and everything in it.

MM: So came on the boat or the airplane?

MK: No.

MM: On the boat.

MK: No, on that thing.

MM: What, the kind army transport.

MK: Yeah, army transport.

MM: But how did they bring it in? I mean. (Chuckles) Wait, you tell me the story.

MK: I didn't see it, but they said they brought it across the ocean. And then just brought it to the ranch and put it there and told us that's for us.

MM: Uh huh. So who paid for the trip?

MK: We didn't pay for it. It was given to us.

MM: From . . .

MK: From Maui. I don't know who brought it. I don't know really who brought it.

MM: But the church congregation, maybe, you know, your folks' church but get bigger organization.

MK: No, no, no.

MM: No.

MK: It's just the Maui people. But who were they that incorporated that church, had meeting and then made that and then brought here, it's something I don't know about. But it was brought across the ocean.

MM: So nobody had to build it or anything?

MK: No.

MM: You just had to make the foundation.

MK: We just had to go in and worship. Yeah, everything was there. So the [Hawaiian Pineapple] Company put in a bookcase for us and then made the benches. Didn't come with benches. I think the pulpit, the company made. It's just a plain, plain building, eh? So they had to make the pulpit and make the bench. And then put the bookcase in for us. And then we dedicated the church in 1930.

MM: And then who used to come and worship at that church?

MK: In the beginning, everybody. That time this Ka Lanakila [O Ka Mālamalama Ho'omana O Ioredane Hou Church] wasn't . . .

MM: It wasn't [yet] in Lāna'i City.

MK: Yeah, so it wasn't a church then. So we all went to that ranch church. But then had division. So, they ask for this empty building, because the people didn't want to cook there, go over there eat. They rather cook at home. So that building was not used. So they wen ask for that building for church and that's how. Then when that was finished, then they left us. Then only us was doing the work up there.

MM: Your family? The Cockett family, yeah?

MK: Yeah, Cockett family.

MM: Hmm, my goodness.

MK: My father was the minister.

MM: He was the first minister?

MK: He was ordained. My mother was . . .

MM: When was your father ordained?

MK: Mm, right after the church was here. Exactly, I don't know, because you cannot conduct service if you are not a minister. So, look like right after . . .

MM: When the church came?

MK: Mm hmm. They came here and ordained my father and dedicated that church at the same time.

MM: Oh, I see.

MK: So my mother was an assistant pastor for my father.

MM: She was ordained later?

MK: No, at the same time.

MM: Same time?

MK: Same time. And then in 1939, I was ordained as a--not as a minister, but they call it deacon or something. But I could go on the pulpit if my father tells me. But, I cannot go on by myself. Because he's the boss, eh? He was the pastor. So, every now and then he would take me on the pulpit with him so I learn. So in 1959 he pass away. Then my mother was the pastor then, she took over. She and I took over. Then she passed away in '62, I think. Then I became a pastor. I was ordained again. And then I took over till now.

MM: How did you learn? Just from watching your father?

MK: Mm hmm, just from watching and doing what he does. Prayer wasn't given. We had to learn how to pray, eh? Of course, the works we have are books that tells you how to conduct your services. And what are the rules of the church. We all had that. Every church had that. Every minister, not the members, only the minister because they do the work. So they had to have that booklet for their work. So, that's how I learned. I never went to school. They ask me if I went to minister school. No. I did just for learning, going to church Keomuku. And then the first church I went was Charlie Gay's church.

MM: The Lāna'ihale Church.

MK: Yeah, I learned that. And from there I learned how to sing "Jesus Loves Me, This I Know" in Hawaiian and English. That's the first songs I learned.

MM: As a young girl.

MK: Yeah, I was very young and I learned that. Then in the later years after we I joined Ka Lanakila, then I learned all the Hawaiian songs, eh? Then we moved up here, then I became a minister.

MM: How did they get the name Ka Lōkahi O Ka Mālamalama [Ho'omana Na'auao O Hawai'i Church]?

MK: My father thought that since we all incorporated as one group. Everybody came and then so that's why he called Ka Lōkahi.

MM: What does that mean?

MK: Unity. But in the years afterwards, they didn't want us so they moved out. And I had frictions, eh. So they moved out.

MM: So now Ka Lōkahi [O Ka] Mālamalama [Ho'omana Na'auao O Hawai'i Church] is just you folks [the Cockett family] then?

MK: Oh, only us now.

MM: So, is someone learning with you to carry on?

MK: Me and my oldest sister.

MM: Annie [i.e., Mikala]?

MK: Mm hmm.

MM: And then Irene [Cockett Perry]?

MK: Irene. And then, only three of us. Was my brother [Lloyd Cockett], my husband [Sam Kalawaia], but they both gone now, eh? And then this Irene's daughter, eh, over here, yeah, with their husband.

MM: Moana [Nohre], yeah?

MK: Yeah. And then my sister-in-law. My sister-in-law is still with us.

MM: Nina [Cockett]?

MK: Yeah. So she still with me. So that's the only members I have now.

MM: Are you teaching somebody to carry on?

MK: No. Because by the time I leave, I think nobody.

MM: Yeah, no. You want to see the young ones come.

MK: Oh, yeah, but no more young ones already. They all move off the island, eh. No more job. They have to move out and find job. So, after I'm gone, I guess they'll close up altogether.

MM: The church belongs up there. So, are you folks part of a bigger church, too?

MK: We have our mother church in Honolulu, Cooke Street.

MM: I see.

MK: Ke Alaula. Ke Alaula O Ka Mālamalama [Ka Ho'omana Na'auao Church].

MM: So is that, when had the friction, then the people left, was that because the Cooke Street branch? Ka Lanakila broke away from the Cooke Street?

MK: No, no.

MM: Oh, was before that.

MK: We were all here. How we--I think through that man, Alexander George, that used to come down Keomuku and have services, I think was through him. I don't know really how it started. But he used to come down with us and then he would go home. He would go back to Moloka'i. I don't know if he went to Ke Alaula. That is something I don't know about.

MM: Okay, but is there---after you got older and you were living up at the ranch, before you got married, was there any kind of jobs that you used to do?

MK: No.

MM: No.

MK: I didn't work.

MM: You got married right after. And then your husband, Sam. What kind of work did he do?

MK: He was truck driver.

MM: Truck driver. Was he a Lāna'i boy?

MK: No, no. He was born in Honolulu. He was raised in Kaua'i. And then he left. He came here.

MM: He came specifically to work here for Dole?

MK: Yeah, to work.

MM: And you remember what year he came?

MK: Nineteen twenty-something.

MM: When the plantation first started?

MK: Mm hmm. We had moved up here already when he came. Nineteen [thirty] we got married. Right after we came up, and then he was here. And we got married that time.

MM: And then after you got married, did you folks still live up the ranch or did you come down into the city?

MK: We moved down here [Lāna'i City] because it was hard for him to work, eh? So we moved. When we moved, over there had one old house there, we moved there. No.

MM: Down one block?

MK: No, where this row, second house on that end. That's our first house was.

MM: Down toward Mrs. Endrina's house . . .

MK: Yeah.

MM: . . . over there?

MK: No, the end of this block.

MM: Oh, okay. Oh, just right here then? (Chuckles)

MK: Yeah, the second house. That was our first house. When I had my son, we were living there. But the house was too small, so we moved right across, another, a bigger house. And then a Korean was living here, but they wanted to go live [somewhere else]. But their tradition, you don't leave with house empty, you know. So, she called me if I wanted the house. I said, "Yeah." So she said . . .

MM: This is bigger.

MK: Yeah. So she said, "Come quick," and, you know, stay in the house, so they can go out. So I had to grab something and get my son and we came here. We stayed here and then they left.

MM: What year was that when you moved into this place?

MK: Nineteen thirty-six.

MM: Mm, goodness. So you've been in this house since.

MK: Yeah. I've been here that long. My boy was two years old, two or three years old, I think, when we moved here. So I'm still here. How many years is that?

MM: Over fifty . . .

MK: Over fifty.

MM: Fifty-three years in this house.

MK: Yeah. So when Sam was sick, I told him, "You know, we made our fifty years in this house."

He said, "Cannot be."

I said, "Oh, yes, can."

MM: He lost count. (Chuckles)

MK: He said, "That long? That long we were married?"

"Yeah, that long."

MM: You married 1930, not 1920?

MK: Nineteen-twenty, right after we came up.

MM: No, you're still too young.

MK: I was born in 1911. Yeah, I think so. Not 1920.

MM: How old were you when you got married? You remember?

(Laughter)

MM: You told me one time. I can go back, check it. So 1920 is wrong date. You were too young. You couldn't have been eleven. Must be 1930. 'Cause 1928 you moved into the big [Forbes] house after, right? When you folks wen open up the church up at the ranch, were you married?

MK: Oh, yeah, yeah. I was married already.

MM: So was before then.

MK: That was '30, 1930.

MM: So before then.

MK: So before that, yeah.

MM: So, after you marry, were you just housewife?

MK: Yeah.

MM: Take care your children. Did you work, I mean, did you help in the community or anything like that?

MK: No, no. I went with my parents go do church work. You know, Hawaiians komo kauhale.

MM: Yeah, yeah, yeah. You make hālāwai.

MK: Yeah, yeah, yeah. I went with them. That's where---that's how we started it.

END OF SIDE TWO

TAPE NO. 16-34-1-89; SIDE ONE

(MK is talking about moving Ka Lōkahi O Ka Mālamalama Ho'omana Na'auao O Hawai'i Church to make way for the new hotel in Kō'ele.)

MK: I don't know. They wanted to move down to their place. I'm having problem with them now. But I told Irene, they want to pull the church, since they claim it's theirs, they brought it here, which is right. So, if they want to take it down, they could. Because I'm

old lady already, if they feel I'm not doing the right thing by them or something, you know, they can have it. But I don't know whether I'm right or I'm wrong. (Chuckles)

MM: Oh, hard. I think they should have left it the same place, huh?

MK: Mm hmm. Yeah, but then this hotel [The Lodge at Kō'e'e] came in, eh? So they had to move everything out. And that thing look so forlorn just like nobody is there, yeah?

MM: Yeah, sad. But you folks are using it again, huh?

MK: The church. Oh, yeah, the church we still go.

MM: I mean they finally can now.

MK: Yeah.

MM: When everybody was going to the church, you know, I know you used to have a meeting hall.

MK: Yeah.

MM: Right next to it and what's the one, one small other building next to it?

MK: In the back of that church we had our toilet. And then the hall, that's where we have our luncheon, when we have our convention, that's the place we eat. I used to teach the children in there, Sunday school. Because when you have plenty, about one dozen children, you go with the big people when they having their class. It's hard, yeah, to listen, children talking and the adults talking. So I used to teach the children in that hall.

MM: And that time, all the children were all your nieces and nephews?

MK: Yeah, my nieces and my nephews.

MM: It's sad, so now all the grandchildren have gone away so just you folks left.

MK: Yeah, only us.

MM: How do you feel about all the changes happening on Lāna'i?

MK: It's sad, but then, as I said, you have to progress, yeah, and you can't stay. If you are--just because you are old, well, let it go. If you can do something about the island, do it, yeah. So, they had the idea to put pineapple. It was good. It's good. At least now we know, we are civilized now. Not stay down there [Keomuku] in the kiawe bush. (MM chuckles.) I didn't like staying down there.

MM: Oh, you didn't?

MK: Because we have to look for food, eh. Oh, we can't plant food down there. If you could plant, and that would have been a different story. But, our place was all brackish water. We couldn't do anything, so was hard.

MM: Keōmuku was a hard life.

MK: Hard life, yeah. And not only the food part was hard. The washing and everything. We had plenty water to wash, eh. And we can bathe. But the food was the hard part. So, soon as we could move, we move. Oh, was heaven. You can bathe with hot water. Don't have to bathe with cold water. And I was the one to light the--make hot water for us bathe, yeah? You know in those, just like kerosene can, that's the honey can. That's where the honey fill up. And then had plenty can, so we use that for boil hot water.

MM: Oh, the small can?

MK: Yeah.

MM: Like the one-gallon can?

MK: No, that's not one. High like this.

MM: Oh, be about five-gallon.

MK: Yeah. And then one can, maybe two, three person can use that hot water for bathe. And I have to be the one to boil the hot water.

MM: That's your job?

MK: My job. (MM chuckles.) My brothers them make sure they had wood so they can bathe in the hot water, or else bathe in cold water. (Chuckles)

MM: That's why everybody did their job, I guess.

MK: Yeah.

MM: You no go cut the wood you not going have hot water for 'au'au.

MK: That's right. You no go get wood, you don't eat. We had nice stove. I wish I kept that stove. But then my cousin Solomon brought it up. And he put it in his house, and the wife didn't want. And then he put in the garage, I think, he told me, and I don't know. People took 'em, I think. Too bad. I wanted to keep that.

MM: The wood stove?

MK: Mm. Cute stove. And had an oven. We can bake. Sometime we broil fish in there. Big kind fish we put in the oven. Oh, come out so 'ono. But everything went haywire. The only thing I have of my

life down there is the poi pounder and the poi board. Yeah, I have that.

MM: So, somebody used to go. . . . When they bring the food in, they brought taro for you folks?

MK: We used to get 'em from Maui, buy 'em from Maui. Poi, already pound, yeah.

MM: So how come you have a poi pounder and a poi board?

MK: That was from when we were living in Lahaina. You get ulu, eh, so we--that's my grandfather's poi pounder and the board, I think.

MM: Did you like living in Lahaina?

MK: I didn't like it. I didn't like Lahaina.

MM: How come?

MK: People were so, Hawaiians were so nasty. Sometimes I would have a hard time, I don't know how old I was, and I used to go outside poi shop for buy poi. And when they see me coming back, they wen go block the road, you know where the--on the beach they have that fence now, eh?

MM: Mm hmm, mm hmm.

MK: They would go, they stand. I would have hard time. I was so scared of them.

MM: The working--older . . .

MK: Men, that's men. Hawaiian men. And then the policemen, when we go we'd come over there. When they see a policemen they get out of our way and I could go home.

MM: You were just young girl, small girl.

MK: I was young, yeah? And we used to live, you know, you went to Maui? You know where the Mormon church was?

MM: I not too sure.

MK: You know where the jail house is?

MM: Lahaina?

MK: Yeah. Well, below that, the Mormon church was there and we live right in the back of that Mormon church. So that's a far walk. You go through town and you go way out where the shopping center now. That was a poi shop over there and I have to go buy poi there. And come home and these silly old men would wait for me over there. The

police over here. (Chuckles) That's why I didn't like that place. They were nasty. But other than that, life in Maui was good. The best I like when mango time. Oh, we would just eat mango and mango and mango. Every day we were eating mango until mango season pau.

MM: (Chuckles) Because Keōmuku side didn't have mango, huh.

MK: No, never had. Cannot, too brackish.

MM: No more enough water?

MK: Have enough water but brackish. Only coconut can grow down there. You see how the coconut grow down there. The kiawe could take it, but other kind cannot. We tried. I don't know what I tried, wouldn't grow. My father says, "Cannot because brackish." So that's why hard, yeah.

So we went Lāna'i, Maui, come back to Lāna'i again. But every now and then we go to Maui when Grandmother Kahikiwawe would get sick or what. They call and then we would go Maui. Stay about two days, three days. Get on the boat again going home. (Chuckles) Oh, they were the days. But we enjoyed . . .

MM: Just go back and forth on the boat?

MK: Mm hmm. It was good. And then the Japanese man [Matsuyama], he had his own boat, blue boat. And he would go do his own shopping and nobody goes on his boat. He would go only himself. Then Kaopuikis had their boat, Akamai. That's for their own. They go fishing, or when they have their watermelon they take Maui, eh? That's for their own use. And then there was a company boat. So that was for all the workers that work down there.

MM: Who was the Japanese man that had his own boat? Do you remember his name?

MK: Matsuyama his name. I don't know what his other name.

MM: Matsuyama?

MK: Mm hmm. I don't know his other name.

MM: Did he work for the ranch, too?

MK: No.

MM: He just lived down there?

MK: Yeah, he lived down there.

MM: Okay, anything else you want to add about Lāna'i?

MK: To live down there [Keōmuku] was a different life, we were free. We

would go fishing when we feel like. We would go swimming. And now we up here. We are old and now everything is so. . . . If we go back down there, everything look so different. It's different, really different. But then, it's the same place where we used to live.

MM: Well, nobody's there, anymore.

MK: Yeah, that's it. There's nobody there now. And you go through that place. The houses are no more. They all broke the houses, except the kitchen right there. That's it. It's so much change, yeah. Now you move up here. Good, at least we get electric light. Down there . . .

MM: No more. (Chuckles)

MK: . . . have to clean the chimneys [of the kerosene lamp] or else get too high, eh, the wick. Oh, the chimney get black. So every day got to clean the chimney, make sure there's oil in the lamp.

MM: That was your job, too, for clean?

MK: No, the boys. I cannot carry the can kerosene, so it's their job to fill up the lamp.

MM: Nobody use kukui? Everybody use kerosene?

MK: Yeah, all kerosene. Those days with the kukui that was long before, I think my mother's time, when they were young, yeah. I think that's what they use that time. Then came in the lamps and the kukui hele pō, the lantern. (Chuckles) And then Maui we have electric, more good yet.

MM: (Chuckles) More easy.

MK: More easy. Just turn the light.

MM: (Chuckles) Make sure you pay your bill. (Chuckles)

MK: Yeah. Put the light on.

MM: How did you decide to go with your church? How did you decide to become a minister?

MK: My father wanted. I was a sickly person, too. And my father think doing church work would help me.

MM: Make you strong?

MK: Mm hmm. And so, my mother agreed. So, that's how I---I was interested from young, see. I was about three or four years, I was going to church already. Usually children today, four, five years, they're still playing. At that time, I was going to church already.

Why I wanted to go church, my cousin used to come get me. Kahaleanu girl. We related, so we call 'em cousin. So she would come get me and take me to church and I used to wait for her. I used to get all dressed up and wait for her. And she would come get me. And she and I walked to the church. And then when come home, then she stay home and then I walk home by myself. And then when I grew up, I still--I don't know. I wanted spiritual---maybe because my parents wanted or because I felt I was a sickly person, eh? I don't know why. But I was interested in spiritual. I liked to sing. I liked to sing spiritual songs. I guess that's why my parents urged me to get into. . . . So when I went, I got in. That's it.

MM: You still conduct all your services in Hawaiian?

MK: Mm hmm. All in Hawaiian.

MM: That's how you learn?

MK: I learned in Hawaiian. I didn't go to minister right away. I went to convention delegate. But I was smart already. I could speak Hawaiian. I could write Hawaiian. I could read Hawaiian. And when they talk, I could understand so I went as the delegate first. And then I got ordained as a, they call deacon or what. In Hawaiian, ha'i 'euanelio, eh, you go. You go place to place, preach. And then when my parents pass away, so I got into the minister.

MM: How did your father become a minister?

MK: I don't know how. I don't know. He was like me. He wanted spiritual work. He wanted spiritual. That's why, when we stayed Keomuku, we went to church and we got baptized in Ka Lanakila [O Ka Malamalama] Church, the whole group of us, except my two older brothers was going to Honolulu. They go join Honolulu church, instead. So, we went into Ka Lanakila. So, my father went in. We all went in. My mother was in already when she was young, when the church first started. She went in. Then she married my father and all us came, so. My father wanted to go in with her because over here he was a Episcopalian. So, over here don't have, yeah? Just Catholic and Christian. So, that's how we join Ka Lanakila. Then when we move up here [Kō'ele], then they brought the church for us [from Maui] and there was no minister. Nobody was minister. We could conduct but nobody can go on the pulpit. So, I don't know whether he asked to be a minister or they told him if he wanted to be our minister. I don't know how. But then finally he got in as a minister. Then we all got in. I guess it was spiritual guidings, eh?

MM: Interesting.

MK: So, today they both are gone. Me the one conduct till I leave this earth and I guess the doors going close for good.

MM: I don't want to see that. (Chuckles)

MK: No, because sister-in-law, she cannot talk Hawaiian. She can sing, she can read Hawaiian, but she cannot talk. She can sing Hawaiian songs. Sometimes certain song in the book that she knows, I don't know. And she start them. And then we follow till we learn that song. (Chuckles)

MM: This is Nina?

MK: Yeah. She used to---school, they used to sing certain songs. Like Christmas songs and Easter songs, like that, yeah? And she knows the songs. Ours, we didn't even care about holidays. But then when we move up, well, there was Holy Communion. There was Christmastime, yeah.

MM: Yeah. All your different . . .

MK: And then there was Easter, which they celebrate. So, that, we had to learn more of what kind program for the Easter. What kind songs for Easter. And sing, like the Christmas. And then the Holy Communion has its own works and its own songs. So all those things I had to learn, working at it at the same time with my father. So, was easy after he left. Was easy, me and my mother. Then my mother went. I went on my own now. Not too hard work. Sometime it's hard if people interfere, eh? Then it's hard. But if they don't interfere, it's easy. I could do.

MM: Okay, Aunty Mary. Well, thank you very much, and we'll stop it now.

END OF INTERVIEW

LĀNA'I RANCH

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VOLUME I

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